[redacted]

Must Remain in
Transcription Room

Mr. Nyland: George - George Simish not here? Try not to make too much noise or movements if you can help it. If you sit a little too close, sit a little bit more apart, but try to remember that the microphone pick up all kind of noises and it's very disturbing if we go through the trouble of recording that then the tape is not - not the way it might be, you can't do a great deal about it. Even if you get a little warm, when you do want to make movements or at least sit or so, do it quietly. You can't help it when the chairs creak, of course, and when the floor creaks, but as long as your bones don't creak.

Alright, what kinds of questions are there tonight? Yah?

Q: I am a very egotistical person and would like to know why do you think some people think they are better, more intelligent, more skilled than they really are?

Mr. Nyland: Do you think that of yourself?

Q: Hmm-Hmm.

Mr. Nyland: Do you?

Q: Yes.

Mr. Nyland: Why do you? Are you?

Q: I don't understand.

Mr. Nyland: I say are you? Better equipped, more skilled than someone else?

Q: Uh, certainly, I am more than some people.

Mr. Nyland: Well what makes you think that - that you are?

Q: Ah, well, just from a

Mr. Nyland: You ask the question why other people are, you know, I ask you if you think that of yourself.

Q: Yes, I said I did.

Mr. Nyland: And why do you do it, why do you think that way? Not that there is anything wrong with it, but just a matter of - for yourself to find out why do you consider yourself some way or other superior?

Q: Well I'm not really sure. I have some ideas on it.

Mr. Nyland: Yah, a in general.

Q: Well, I think that it's a partly a to a compensate for a - - a basically ( ) myself which I have. I think it's compensation. I think there are other reasons as well.

Mr. Nyland: You think other people have reasons, same way as you have?

Q: I suppose so.

Mr. Nyland: Alright that's the answer. Why should you even be concerned about it, it happens to you. You may disagree, other people may disagree with what you think of yourself, I would almost say what of it, live and let live. If it starts to bother you and if it starts to interfere with what you want to do and if it's a matter of a little cut-throat competition, and so forth, that may be, then of course, strikes home, but then it is always time to find out why, but not at the present time, it's just an ordinary theoretical question.

Q: No, it isn't really.

Mr. Nyland: Yes it is.

Q: Well this bothers me because

Mr. Nyland: Oh why does it bother you and you are yourself.

Q: Well it makes me close, I can't a

Mr. Nyland: Alright, you are the same way for yourself you are the same way. You consider yourself also important. Why shouldn't someone else have the right to do that? You are exactly the same as other people, some are conceited and some have an inferiority complex. And why they are the way they are is probably the way they were brought up whatever the influences were during their education, father and mother, circumstances of life, present experiences, whatever it may be makes people whatever they are. Some you like and some you don't. No, it's not

much of a question. What other questions are there?

Q: Mr. Nyland, this question concerns the feelings of the human being. Um, I find myself at various times being at odds with my feelings not knowing exactly what my feelings are. A, I find that there is a tremendous amount, at times a tremendous amount of tension or anxiety and a sometimes I am aware of it and other times I am not even aware of it, I am just busy manifesting it. Sometimes I stop and try to think about what caused this condition and at other times, as I say, I am not even aware of there was a cause to the state that I am in, but I find that as a result of a what happens in a course of a day, my feelings run rampant and a they're almost uncontrollable in so far as being able to map them and chart them and understand them or being able to channel them and I will as it were myself to feel and act in a prescribed way, that I might have felt in the morning or the day before, a, so that it's as if a it were a boat going down stream and there was rapids and the boat was going, tossing and turning and going in all different directions without, without anybody piloting it, without anybody without any one thing in control of it and I would like you to talk a little bit about this.

Mr. Nyland: What do you want to do about it?

Q: Well this a

Mr. Nyland: If it is a little out of control and you go down the rapids maybe you can get a rudder.

Q: Well it never gets that far.

Mr. Nyland: Huh?

Q: It never gets that far.

Mr. Nyland: Oh, really? You can stop the boat?

Q: There must be a - a stopping someplace.

Mr. Nyland: Yes, of course there is

Q: But a it's a tremendous waste of energy.

Mr. Nyland: I don't know, it's a waste of energy to let it go, too. Don't you think it's an awful lot of waste of energy to go along with emotions if they have no particular reason and sometimes you even don't want them to go there because your reasons are that you shouldn't.

Q: But sometimes you're really not aware of the reasons.

Mr. Nyland: Ah, that is true, one is completely uncontrolled and I think that one is accidentally behaving and reacting to certain conditions.

Q: Now that's established.

Mr. Nyland: Exactly, you are stating simply the state in which you are, now you want to know what to do about it. For the time being

Q: I know that answer too, but a

Mr. Nyland: Are you doing it then?

Q: My real question is maintaining it rather than a

Mr. Nyland: Maintaining what?

Q: Maintaining the stability of a purpose a, a command and control over the feelings.

Mr. Nyland: Have you got it?

Q: At times, but a it's a, I'm not responsible if something happens and somebody says something and I say something and a as a result of it I do something and they, then, and a, it goes from there. I start out I was but where it wound up was another thing completely.

Mr. Nyland: Yeh, good, so that is a description where you are. And you don't like it, or do you?

Q: Well, I'm a little tired of it.

Mr. Nyland: Well, maybe then you don't like it so much.

Q: No, I don't like it.

Mr. Nyland: You want to do something about it?

Q: I would like to

Mr. Nyland: Can you eliminate the feelings that are now running rampant with you are at least reduce them? What causes them?

Q: Well, that is assuming I know what they are.

Mr. Nyland: Yeh, sure, but after all the person studies himself, he is not just an animal you know going around, he has a brain, he can think, he can trace whatever may be a cause, a remark of someone else, the situation which you dislike, many things of that kind that you do know that you react to.

Q: I don't mean negative things, I mean positive things as well.

Mr. Nyland: How do you mean? You're not blind and you're not deaf and dumb.

Q: I could be elated and excited and enthralled about something as a result of something else.

Mr. Nyland: Yes, and then

Q: And I can feel that way and at times not even know why I feel that way.

Mr. Nyland: But again, I ask, do you object to feeling that way, elated? Why shouldn't you? As soon as something starts to enter that you don't want you may feel elated, and all of a sudden sad thought happens to come and you are dejected or pessimistic if it's - - - I'm talking about that particular kind of influence that you can trace. I think there are certain influences that we don't know all of a sudden out of a blue sky it happens you don't know why because you're not sensitive enough to it, but many times you can trace it to someone who happens to come in, you meet, or a thought that occurs to you or a situation that you remember, all of a sudden maybe in a conversation of someone, some person says something in a little different tone that you don't really know, you don't know you're at a loss and you try to interpret it and you explain it for yourself in one way or another, you have a little bit of a feeling about it in it, might spoil your whole state of elation. You see, I think in the first place you have to find out what causes it, because one just doesn't go along and all of a sudden such things happen they do happen and you must be able to trace at least 50% of it.

Q: But, a, that's almost an analytical process.

Mr. Nyland: Well, if you don't want to do that how else will you do it? All of a sudden you find yourself.

Q: Well I find that leads to something else, a, I find, well if this was so and so, so, so but then this is so and so, so and it just goes off endlessly into a

Mr. Nyland: Does it? As soon as you have established a cause you are at the end.

Q: Well the cause may be, may have something to do with my basic ( ) personality.

Mr. Nyland: Oh yes, it has to do with your ( ) personality completely.

Q: So, either you can eliminate the cause

Mr. Nyland: No, that's another question that you consider perhaps in your case certain things are impossible to be eliminated.

Q: Well you can't a, it just

Mr. Nyland: I mean ( )

Q: Change

Mr. Nyland: No, of course you cannot do it over night, you cannot even do it in one second. It may take sometimes a long time but start with the things that are a little bit under control at least more or less and start.

Q: Well, those are the things that are under control, I am talking about the things that are not.

Mr. Nyland: You take the ones that are a little bit less in control, you know when you are disturbed you know when you have certain feelings that go in one way or another that you cannot control as yet or at least if you let them they would become uncontrollable they are still in a state when there is a chance for you to do something about it. You have to be much more definite, Jerry, it is not a generality of certain things when this happens and something else happens it has to be very clear and I'm sorry that you don't like the word analytical but you have to think. If you continue just to feel about it you never get anywhere because there is no formulation for feeling. There is a formulation as of manifestation of your feeling and the state in which you are physically. That is

different, if you want to describe a physical condition with your mind also good. It's not analysis, it's just happen to think. It's ordinary common sense.

Q: I can understand physical manifestations of my emotional state.

Mr. Nyland: Yah.

Q: But I'm not always equipped simply because I'm involved both emotionally and physically to the point where a I can't, I can't intellectualize it.

Mr. Nyland: Not at the time when you experience it, that is the wrong time, maybe it is too strong, you have no thoughts left. But it's not always that way, you're effected, you get emotionally upset, after a little while it dies down it doesn't always remain the same intensity and when there is a possibility and you start to think about it which I think is fairly soon, you start to consider it, you recall it and bring it back to your mind as well as you can without changing it, that is not to reinterpret it but as accurate as you can make it and at that time in your memory you can have a very good picture of how you were. I think all of that is in line with trying to find out what kind of a creature you are, and that you easily step on your toes or that so and so Mr. A effects you or that certain conditions bother you or that colors of such and such a thing if not right for you, it upsets you and all that, you have to find out a little bit more about yourself and I say you have to be much more specific. If you can take a specific case, a certain instance that you know where you're physically or emotionally or feelingly upset, then we can talk about it. Who bothers you, what bothers you, what effects you, to what extent are you effected, to what extent do you react in ordinary life, lots of things don't bother you at all, a few things do, why, because actually there is something that comes from such people or such surroundings, why are you sensitive, maybe over-sensitive, why should you have a feeling if you do have it what can you do with it, does it upset you or is it simply that set certain things in motion that for the time being I'm not entirely agreeable and that perhaps you wouldn't like.

Q: But perhaps it is agreeable.

Mr. Nyland: Well, perhaps it is then you will indulge in it. You have to be clear what you want. There are lots of people who love to have a little suffering. They enjoy it really. Particularly when they can talk about it. If certain things are a little bit too much that they start to bother me and then becomes a little bit of a problem that's a different thing, then of course, one wants to do something. In general, Jerry, if you know anything about trying to wake up and if you know that the feelings are manifest in the body, then such a time, if you could become aware of that kind of a state and if that could be accompanied by non-identification it would be very helpful. Usually you can not, because it is too much, you are too much involved and identification takes up a great deal of energy. The solution at such a time is that you become actively busy with your physical body and that you try to wake up to the activity of the body, this will get you in balance which will counter-balance your feeling. This, in general, I say, is a rarity.

Q: Then it is a temporary

Mr. Nyland: No, it's not temporary at all, not at all. It is difficult to do and you have to be very just and very specific.

Q: That would soon leave you and then you return

Mr. Nyland: No, you haven't tried it so how do you know.

Q: Oh, I've tried it

Mr. Nyland: No you haven't. Get very, very busy actively, run around the block, chop wood, have a fight with someone if you wish, all of that, but under that kind of intensity and intensiveness and intention you wish your body to do certain things and with that you wake up there is something then that is awake and aware of that activity in addition to the state in which you are, and that which you then say you wish to do with your body is under control and produces a positive something which can counteract any effect of your emotions. Now there is no question, I mean, I know, but you have to do it. Start with small things, start with things that are not as much. Who is this now? Who, who is, huh? George Sharp.

Mr. Nyland: Why are you late?

Mr. Sharp: I work late.

Mr. Nyland: Ah. You have to bring some oil for that door.

Mr. Sharp: I will.

Mr. Nyland: Alright, that will be your punishment. Alright Jerry? Yes.

Q: Mr. Nyland, I have a problem with, that seems to be a central one for me and that is that it's in connection with daily work and that is that I have a tremendous amount of anxiety and fear involved with just plain ordinary daily work. I have had this, I don't know why it has taken me so long to see it almost as clearly as I have been doing recently. I think it is because I have let other problems seem to be major problems, but going back now, a, to quite a few years of work in more than one field I have had this tremendous fear of work and so that when I am to take a day's task, a, and they vary from day to day depending upon how challenging the task is.

Mr. Nyland: What kind of task now are you talking about?

Q: Well the tasks I am currently involved in are, a, I'm a film writer and before that I practiced law and I have also done a great deal, not a great deal, but a certain amount of manual labor, particularly last year and of course I didn't, I didn't have that problem when I was doing manual work.

Mr. Nyland: What are you anxious about? What is the kind of a question?

Q: Well, I would say, that you mean how does it manifest itself.

Mr. Nyland: No, what is the reason for being anxious?

Q: Well, I think there is a fear of doing it badly which makes it almost impossible to do it at all, a

Mr. Nyland: Do you have a deadline? Do you have a deadline?

Q: Sometimes yes, sometimes no. In this instance, yes, I do .

Mr. Nyland: If you have a fear that you may do it badly is that because of lack of practice? Have you done it enough? Do you have to ( )

Q: I would say I have done it enough, No.

Mr. Nyland: Are you biting off toobig a piece you can chew?

Q: Well, it's an assignment and it's a challenge

Mr. Nyland: Yeh, it may be a challenge, but it doesn't mean that the assignment, that you can or cannot do it. Have you a choice to say that I can not do it? Is it being employed or free lance?

Q: It's free lance.

Mr. Nyland: Then you can say no.

Q: But, I, this has been the recurrent thing in my life, but

Mr. Nyland: Maybe so, but if you dared to say no when you know you can not do it it would help you, you would get less money, you have to get a little harder for the things you can do. There is absolutely no sense in doing something that you have a constant fear that you can not do it, if it is constant. If the fear is there in the beginning and gradually there is a chance of learning so that you can overcome it that way and base it on whatever results there are that you are a little bit more satisfied about what you have done you will regain or get gradually more self confidence.

Q: Mr. Nyland, I don't think it's quite that because, No. 1, I have done similar work, and No. 2, even in other fields at other times I have faced the same problem.

Mr. Nyland: It is not inherent in the kind of work, it's inherent in you, only it comes out now with this kind of work, I think it is a tendency or characteristic of you and I am only applying it now to the particular thing you are working on, you can apply it to anything else, if you like. To throw out that what is, at the present time, too much and to be honest, only to do that which you know you can do or perhaps maybe a little bit more than you can do but very little, and only do that and don't take on something that you have fear about. It means revision, revision of your mode of work, but it surely means revision of your attitude towards it, and it does require a little courage I am afraid that you have not applied.

Q: I will admit that. This is a, this is the first time I, the last few months I have undertaken any form of work of this sort for a year and a half.

Mr. Nyland: The attitude is the same. You have been afraid of saying you can not do it. And that causes the trouble, naturally you live then under certain strain, you have to live up to what you have undertaken. Try to select out of the different assignments you have those that you really you know you can do, for which you have equipment, ability, that you can write, that you can do it within the time that is assigned, without too much pressure of a deadline it depends a little how a person works sometimes he works better with a deadline, but it all depends, it depends how you divide your day and what you divide your day with for this or that other kind of work, whatever it may be that you require for your own balance, but if you start by selecting the kind of subject that you can and would be willing to undertake you would probably find out certain things about it that are not entirely the same as when you originally think about it. You will find when you eliminate certain things and now when you believe that that what is left you can do that there are still certain attitudes that you have not thought about. Then the question is not the subject then the question is the division of your time and attitude in working and that might be solved by spending more time on that or putting it at different time of the day and it would be very useful to see if ( ) now spent totally for a day, let's say 6 or 8 hours, if you spend 8 hours, 10 hours, 12 hours, and spread it over so that the effort can be a little more diluted and you have a little bit more the sense of time that you can do it and can afford it, it would also be interesting if you now work let's say from the afternoon for 12:00 to 12:00 midnight that you might work from 12:00 midnight to 12:00 in the day, it would be interest, as I say, to change the time, the time when you spend on certain things and it might change your attitude and it might also change your particular state in thinking about it. It's worth while to investigate,

you see, because we don't want to live under that kind of a pressure and you also have to find out what it is that makes your personality behave the way it does.

Q: A couple of things about that. Recently I did try to affect certain changes like a, getting up at 6:30 in the morning, working in that time, I wasn't able to maintain it, but it worked for me, a, the assignments I do get now I don't have any, much of a choice because I'm lucky just to get an assignment it's not a question

Mr. Nyland: This is, of course, another question, I ask you about, you see, if this pure free lancing you have a choice but of course you have less money when you don't choose as much.

Q: At this point it's just, I got, I'm lucky to get one free lance

Mr. Nyland: Ok, wonderful, then you are under that particular pressure at the present time and you can't help it.

Q: Yes.

Mr. Nyland: No. You see, it's as if a person who sits in a car and has to go through a dirty, muddy road.

Q: That's it.

Mr. Nyland: You may wish for another road and you can wish that it was asphalt or cement.

Q: I would like to be able to handle the car and

Mr. Nyland: You can't do it, that is right, you just go on and try. You have to do whatever you can, there is no other way out.

Q: I was wondering if there was some way of dealing with it.

Mr. Nyland: There is, there is, but this is a bad time, it's a condition, you see, you have to accept and a condition already has in it all the different factors that lead to your particular state, you can not change it because you are bound by it, so there is very little leeway in that and no possible

flexibility so you have got to take it for whatever it is and simply say, ok, ok, when that gets finished I will see what I can do then. For the time being one sits there and simply you have to do it. The fact that you know that it can not be changed, don't, don't get you might say, upset, that you accept it the way it is will be of help, but it won't change the conditions, you have to meet it. After its finished, after you get through, after go through the muddy road, I hope you get a road that's a little bit more harder or cemented.

Q: You're saying, by and large, I should try to just be able to say no to something, it seems

Mr. Nyland: Yes, I think so, I think you ought to be able to select even if you get $100.00 less. Sometimes it is worth while to have piece of mind instead of being harassed.

Q: See, what concerns me is that in the past when I was in another field just any day's work, didn't matter what it was just terrified me.

Mr. Nyland: It's the same thing because it's your attitude towards it. If your insistence of having to do this for some reason or other may be your own conceit then it may be time to have respect from someone else not daring to say no. Whatever the cause may be is another question we can talk about that some other time. But that I think is really the cause and if you eliminate that and you consider yourself very simple to be able to do certain things and not more and not pretend, you would feel much better. In any event it's worth while. How long will this, this particular assignment last?

Q: Uh, perhaps another three months.

Mr. Nyland: Oh, as long as that.

Q: Yes.

Mr. Nyland: It's a long time. Bring it up again in another month. Then we'll see how you are. Alright?

Q: Yes.

Mr. Nyland: Good. Yeh?

Q: Ouspensky quotes Gurdjieff in the Search and he talks about the law of accident and an essence and a man's own will. Now I like to understand those ideas a la Gurdjieff without bringing my own

Mr. Nyland: Well, if he quotes Gurdjieff that is what Gurdjieff says. Do you, do you question that he quotes Gurdjieff? It's very clear isn't it? Accidental, essential and

Q: I mean accidentize I think deals with one sphere of influences

Mr. Nyland: What kind of influence are you now talking about? Our Ouspensky, ABC influences?

Q: No, the a

Mr. Nyland: Oh, ordinary influences. Influences that effect a person in life? What kind of influences?

Q: Well he uses the words accident, essence and a man's own will.

Mr. Nyland: Well, is that unclear? What is accident?

Q: Sociological conditions, environment

Mr. Nyland: Everything is accident that you have nothing to do about it.

Q: Right.

Mr. Nyland: Essential, what is it?

Q: I think that means you see certain characteristics that after years they don't ever go away they're like a always with you.

Mr. Nyland: Good, you have eliminated all the different things that are on the periphery and you have something in you that you're sure about, that is essential for you and sometimes you actively or whatever the thought or feeling is come from that point so there is more reliability and less chance to change and there is also a possibility that's a little more permanent.

Q: How about will?

Mr. Nyland: Will, of course, is what a man thinks that he has that he can execute and then he gets into trouble with what he is and he gets into trouble with what is accidental and sometimes he finds out that he has no will whatsoever and if many things are just dictated to him and he acts on it because he is what he is already and what his will is is nothing else but the reaction to the influences to which he is exposed.

Q: Is there any will in regard to an aim?

Mr. Nyland: An Aim of course there is a will as far as man is concerned so far it's vicious. A man must have a will when he is a man but a man also should have consciousness when he hasn't at the present time. A will belongs to a man whose conscious, real conscious and objectively conscious such a man has consciousness, conscience and he has a will but that is the kind of man you don't meet it is an aim to have to strive towards and maybe there are some people who are on the way. When Ouspensky talks about this little division of different influences it doesn't mean that. Where is the difference between accident and essence the difference where does one go over into the other your idea of essence may not be mine and the reverse. How do I know for myself what is a little bit more essential what is a little bit less accidental sometimes it happens to me but I try to reason about it, rationalize and I still think it's me. So then I say it is essential. I can fool myself so easily.

Q: But I mean objectively it doesn't manifest, I'm thinking, he says that a essence comes from ( ) influences.

Mr. Nyland: Let's leave that to Mr. Ouspensky. Huh. I think it is fine. I'm awfully glad he went into his coffin with all those ideas.

Q: Not to pay attention:

Mr. Nyland: I wouldn't. Which side ( )
You know it's already so difficult to find out what are the influences of the planets and influence of the sun now we want to talk about the stars oh don't

say which one are two of us, four and a half light years away and that's the nearest, huh, will we leave it? Good. Yeh?

Q: Sometimes when I am feeling depressed about my ability to go someplace or to be on my way to work, I wonder about what my goal should be and I somehow, somehow, sometimes I can wish or pray for a very high goal, to become a real man but then when I become kind of depressed I limit my goal, I say, well I guess I'm not destined or will not be able to reach that goal so let me just be more alive. Is this wrong of me to, or anyone, to limit their goal?

Mr. Nyland: There are two goals, one is way ahead and you never will reach but it will be an impetus for yourself to wish for it in trying to reach there and to go in that direction and every once in a while you check up if you're still in that direction and whatever that goal is that you have as an aim or as a purpose you say man, ideal man, conscious man, harmonious man whatever is meant by that at the present time that one has that kind of an understanding of what it should be it's sufficient to be like a light in the distance and you still see it. Then there are different other aims and I simply divide them up as an aim for each day. It is logical that if you have an ultimate aim that the smaller aims have to be in line or more or less correspond to the big aim. But the small aims have to do with the difficulties under which I live at the present time and the conditions I have to meet and sometimes in such conditions I have not even time even to think of the big aim or small aim, I just happen to be whatever I am and I keep on living and breathing as well as I can. At certain times I think about it and particularly at the end of the day and at the end of the day I try to review what my day has been and then I make two comparisons, one is have I lived up to an ideal for that one day sufficiently let's say indictive for me that the time I spent was in line with that and could I be, could I fall asleep on that having a clear conscience. The other is that is if I take the totality of the day as I have lived, and it's a small part of the totality of my life,

is that what is the characteristic of that day or the particular level of that day more or less correspond to an ultimate aim. These are two things I must think about, the last one I can not really define very much and only in a very general way and many times I have to say I hope for the best. The first aim is a little different. I see my day as I have spent it and I know that I have spent it in certain ways sometimes I could not be responsible for it because logically I was quite automatic and I had to do what had to be done and circumstances forced me to do it. At times, however, I can have a thought or I can have a choice that I should not spend my time or energy in this direction or the other, at times also I will realize that it has been a day of depression. I may not be able to trace even why the depression still I have to accept it and I live for that time a little bit in the dark valley instead of way up on top of a mountain. All of that I will accept at the end of the day provided there has been enough to satisfy my conscience that I have paid enough attention during the day every once in a while to that what is my aim which I have set out to try to accomplish. The aim for a day I change, that is it is not always the same for each day and sometimes one aspect of myself comes to the foreground another day another aspect. There are different facets of myself and every once in a while my aim is, will have be, will have to be an indication of the perfecting of that aspect and in that I may find that something else is lacking might take that tomorrow. Today let's say I was a little bit crooked or not entirely honest or I try to get away with things or I told a little bit of a lie or was hypocritical, tomorrow I may be extremely honest and over honest and foolishly honest, the next day I have been unkind to two different persons I met without any reason so the following day I said I would be overkind to so and so and overdo it. Today I happened to kick a dog who was in the way and I didn't like it afterwards I thought shouldn't have done but I did because I couldn't help it. He was in the

way and therefore I kicked it so the next day I will make up and be good to some mice that I've caught and let them go. You see, whichever way I consider my life I try to make out of my life the totality of something that I could consider in the evening when I reconsider what I have experienced the certain form of equalibrium that I have given to the different aspects of my life and not value in order to for my conscience to be at ease. You see, it doesn't exclude that I have done this or that sometimes bad, sometimes wrong, sometimes very good, whatever it may be this is the condition in which I am and I can not help that as long as I am still influenced and have been influenced by all kind of remarks or suggestions and advice from different people. More and more when I consider these and I start to consider then the value of the different ways of how I have spent my time then I perhaps will revalue and say that was utterly foolish I ought to be careful and not to do it and I should not because I should not associate with so and so because it doesn't lead to anything at all, it is just a whole lot of bla bla and there is two hours gone and what have we talked about. That other times may be toolong sitting in front of TV and other times Sun. paper spoiled the whole Sun., you know whatever it may be I grow up I start to consider myself as an instrument for which I am responsible and out of that totality over some years even I distill certain things that are of essential value to me and that will enable me to make certain aims for a day of a little different kind and probably more valuable and much more worthy of myself and more and more in line with an ultimate aim that I still want to pursue. Don't look too much about these kind of things that are pessimistic, it is society. The earth is in darkness 24 hours, 12 hours of the 24. I don't know if that part of the earth that is dark is sorry, but when the sun comes up that is different. Alright?

Q: Thank you Mr. Nyland.

Q: I've been reading about some of Gurdjieff's followers and spoken to a lot of people that I know who are involved with their own being in doing different things and

Mr. Nyland: They are what, involved in their own being?

Q: Involved in developing themselves to some kind of higher

Mr. Nyland: A la Gurdjieff or a la what, a la who

Q: A la themselves is the point I want to make

Mr. Nyland: Oh, I see, ok, good

Q: Each person ends up doing their own little thing to a very very large extent.

Mr. Nyland: So do you.

Q: I know.

Mr. Nyland: And so does everybody. Each person really, what else will they do.

Q: Well.

Mr. Nyland: You're not going to do something that someone else tells you to do unless you have confidence in that person.

Q: Yes.

Mr. Nyland: And then it makes sense then it becomes your own if you do, it becomes your own experience what is the difference where does it come from. If doing if you're in that particular direction if you're doing certain things that is if you try to put to practice what you know what you feel it gives you experience it's your own. You can blame people for it, of course, it is alright, nevertheless you're doing it. A person is quite free to do what he can or if he sees that he is forced to do what he doesn't want to do he has to find out what forces him. Each person you have to put the accent on their own responsibility because we are not children, so whatever they do they do and they do it sufficiently in regard to ordinary consciousness they know what they're doing few people are fools you know they may be gullible or people may talk them into certain things and they may be naive in many, many directions even then if ( ) you sign your name to a contract or anything like that it stinks so you say I don't understand your reason because each person has that kind of a thing in thought or feeling and comes to a certain form which he might call his philosophy of life and

if there are any kinds of principles gradually out of that will develop a certain way of how he wishes to live and what he wants to do and how he wants to spend his time and what kind of relations he wishes. There is nothing wrong it and maybe something wrong for himself that he finds out later and maybe the particular level of his philosophy may be quite low and maybe that he is satisfied just filling his stomach of living for that reason only, I don't know, there are lots of people that have different kind of ideas and leave them, let them be whatever it is they don't bother you, do they?

Q: No, I think my question is what to trust

Mr. Nyland: I don't know for yourself you don't have to trust other people what do you want to trust for yourself what has proven to be of value to you, that you trust. It is very simple. If someone says that is a good show and you go see it and you trust him and it is a good show you say it, yes, fine, someone says you ought drink more water and you feel better and you do it you trust the person who told you. What to trust by experience in the first place to the extent that you are not afraid of it and of course you take only those things that really you will not be afraid if someone says drink some iodine you say no, because you know it won't be right aside from the fact that no one would care, but there may be many things that a person ought to spend your time you ought to go and spend more time in Greenwich Village. Now maybe you do it once and then you say enough, maybe, I don't know, maybe you like it and you stay longer there. Each person has reasoning power, I think they are not fools they find out what they can trust and what they can not trust.

Q: What about work?

Mr. Nyland: What work?

Q: About Gurdjieff's work.

Mr. Nyland: Trust, go ahead, do it, find out. You know some folks that naturally don't trust but what to verify and if the verification after some time does not

live up to whatever they have sold you on, then of course you throw it out of the window. Who is forcing it, nobody. I said several times that is what Gurdjieff would like people to do, to test it, to make sure that it works and if it doesn't work to make sure they have tried honestly, that they have tried it in the right way, that have understood it that it has been clear enough with what is meant in an exact application, but if after 6 months or a year I find out that with all my attempts to try to wake up I never have an experience of consciousness in the sense the way I believe Gurdjieff means it, I say Mr. Gurdjieff I'm awfully sorry I go to Zen or Suffi or someone. You know, no more trust is necessary than to take whatever is prescription and to use it as a medicine. There is enough prescribed and as I have said also several times simple enough what is needed an attempt to make something in one's brain function consciously, objectively and how to do it to accept the way one is not to be identified with whatever one observes and to see if you can introduce this concept, which is difficult, of simultaneity. And when that is there and all the three requirements are fulfilled you have to have a certain result that I call consciousness or objectivity and then maybe it gradually starts to show or at least I know by experience that I have that kind of taste and I know the difference between really awake and being half asleep awake whatever it may be in any particular case I surely will have to know that it works, and if it doesn't work I have no trust. It is simple isn't it.

Q: A small question. In the basic thing that you are talking about is an essential self acceptance and then the dynamic quality of these ideas or one trying out and then one choosing, otherwise it seems that you would need to embrace one philosophy which is

Mr. Nyland: You can take all the different philosophies or religions that you have heard about or that have appealed to you or that you have trust for and you try to extract from it what is there that actually tells me that I ought to do something in my daily life. This, I think, is where the difference starts to come in that

many of such philosophies or religions or whatever church it might be, that I go there on a Sun. and I sit and listen and then I am very much affected by it. And then does it help me the next day and only in my memory I have it, but does it affect my behavior in my ordinary relationships with people. Now I can say I want to go to church every day or I want to study the Bible or I want to have contact with people that are holy and then I will do it at the exclusion of my ordinary life and if it is a question then of becoming holy or sacred or unity with God and I forget that I still have a task to fulfill in this world I don't think it is the right kind of a religion, it may be very good for a man who wants to remain religious on his own, but I think he misses out in not understanding what he should be as a man.

Q: That isn't my question, I'm sorry,

Mr. Nyland: Yeh, the question is, that out of that what you think and what you feel, you have to distill certain things that are applicable in your life.

Q: Yes, what I'm saying is that in order to remain open to any idea or any experience then there is an essential self acceptance that frees you from having to defend against the tendencies.

Mr. Nyland: It is no good if you accept any kind of an idea without you using it. I can sit and listen and have all kind of beautiful ideas in my head which are logically connected. I can sit and listen to heavenly music and feel that it is something that is just marvelous, and it is only in a very small part of myself. You might say to some extent I enjoy it, to some extent I feel at home with it, and it is not practical, I remember it, but when I put it to practice I can look and read the 10 Commandments and I can say yes, that is the way a Christian ought to be. And now I put to practice, do not steal, do not lust after so and so, love your brother and your sister as yourself, how can I do it? I can do it when I am in church, I can do it when I am in a good state, but what happens to me in daily life when someone steps on my toes and that is an ordinary occurrence

and do I fly off the handle when I shouldn't or is my behavior always in line with that whatever religion or philosophy I have read about? I follow whatever they say do, well, be kind, help others and can I when they treat me or do me dirt? How can I love them? So it's alright, you can be open to any kind of religion any kind of philosophy, you can digest it and you can live with it and you can enjoy it, but how is it when you are in life to actually when you buy milk and he gives you the wrong change, you could say you this, that. Or little children you have to educate and they do just the wrong thing don't get angry or you are over considerate is it right or wrong. What is in friendship that is needed, do I know what I can say, or not say, and say it in the right way? Can I actually if I wish confidence get it if I do need friends can I look for it can I make them? How am I in relation to other people, can they like me the way I am without criticizing me and if they criticize me what's my reaction? How free am I in that way, aside from the fact that these are perhaps things that I can do, how often are the things done to me that I have absolutely no control over. You have to make a separation between that what you receive, that what you enjoy, that what is lodged in your brain, that what goes through your heart and goes to your solar plexis, and that what makes me active.

Q: Alright, but if these are realities if they

Mr. Nyland: What is reality?

Q: If all these reactions are real ( ) they are to be accepted

Mr. Nyland: Yes, and do you live in accordance with them?

Q: Well, however I happen to be at the moment.

Mr. Nyland: Exactly, how you happen to be.

Q: Yes.

Mr. Nyland: And does that mean that is in accordance with whatever has been taught?

Q: Umm, what has been taught, there is a big gap between what the human being is possible is

Mr. Nyland: That is always a very nice way of explaining it, you see, because I say yes all of that has been taught, but my ( ) nature is that I can not do it. No, if you're perfectly willing to accept that then what's the use even filling yourself with all kinds of beautiful thoughts.

Q: What is a beautiful thought?

Mr. Nyland: What is life? How I am in ordinary life and if there is a gap why can't I over-bridge the gap so that I can use what actually is given as a form of religion as practice in my life, if there is no religion in my life there is no religion, there's just a little bit of nonsense. So you see the question is where do you place the accent. If you want to make it separate and a little enjoyment here when you are good and holy and the other, so-called nature, which I can not help and the gap between I am not harmonious to start with and I am not the kind of a man I wish to be. I want to be complete. That is at any one time that I can be whatever I wish to be then for these kind of conditions I don't want a gap I want to be complete. You might think about that.

Q: But if the end is to be a harmonious human being

Mr. Nyland: Then you have to define it.

Q: How can it be reached unless you are able to accept it at any level?

Mr. Nyland: That is another question how to reach it. First does it have to be an ideal if that is what one's aim is, there are many aims and one of them is to become a harmonious man. The mystics have an entirely different aim, a person who closes himself up in an ivory tower has a different aim. A person who is a criminal has a different aim. Lots of people are not interested in becoming a harmonious man so if you want to have that that is a different thing and if you really could consider that as an aim then it gets to be time to talk about how do I get there. Yes, two different things. It's not so certain that the person wants to become harmonious. A person may want to become spiritual without payment. A person also may expect that God will have to be good and kind to him simply

because he happens to ask for it in prayer. Lots of things where people say if I follow the dogma the letter of the law I become Orthodox Jewish or I become Roman Catholic and that the Pope knows it all, if I go and confess, do I become holy because of that? Is there something in me that changes or do I depend on something else that's going to do it for me? I would almost say there are hundreds of different aims and all of them can be quite interesting and certainly reasonable. If you want to be a fanciest and believe in the laws of nature, where do I place all the different things that I am in the present time where do I belong, and if I have to admit a gap as you say I will allow the gap, I don't want to allow a gap in my case.

Q: Don't you have to recognize it though?

Mr. Nyland: No.

Q: No? Not if it's a reality?

Mr. Nyland: When I call it a reality then I give a ( ) value and that it is not to be over-bridged but when I say it is that what seemingly is there and looks that way surely it acts as reality, but I don't give it a chance or that when I know how to over-bridge it, it will not be a gap any longer I am in an entirely different position. Alright? You think about it. Any other questions? Anything that we can talk about? Yeh?

Q: Last week you talked about work and you made a distinction between work as such and the preparation or the a, I guess the acquiring the skill to work, or what have you. I didn't quite follow that, because I sort of felt that whatever we do towards attaining an ultimate goal could be considered work in that pursuit.

Mr. Nyland: Didn't I make a little example, of course, from here to Philadelphia?

Q: Right, yes.

Mr. Nyland: And if I think about going to Philadelphia I am going to pack my suitcase am I already in Philadelphia?

Q: No.

Mr. Nyland: Of course not. And where do I get in Philadelphia when I get there. Now it all depends on what I want to define as conscious state. I can, of course, say any preparation for a conscious state I would not do unless I was interested in a conscious state, therefore, I consider that already on the way towards it and then I can extract it, the definition, and I can call it, it belong to it. And say, yes, it's already tinted a little bit with 1% consciousness, it's alright I quarrel about that.

Q: Am I correct in assuming that you're saying that a person is working when he is conscious or when he has acquired a degree of consciousness?

Mr. Nyland: No, working in the sense of Gurdjieff has to be followed by a state of consciousness.

Q: Oh, it has to be followed by it.

Mr. Nyland: Oh, yes. Because even if I work towards it, it doesn't mean that I am, but I may in that attempt have certain flashes of consciousness which may not last. I think the road to consciousness is a long one, it's a wide one, it's a difficult one and sometimes I have something that comes to me while I am trying to become conscious which is for me a taste of what I could expect. I call that already a flash of consciousness. But now you see we are talking about things we don't know the language that you use and you don't know the language I use, because otherwise there shouldn't be any difficulty about that anyone who has been trying to become conscious or really to work on oneself as it is being called will know what I am talking about. But you can extend the definition as far as you like, I don't care, as long as you reach Philadelphia.

Q: Right. ( )

Mr. Nyland: That's the aim. Alright, no more questions, finished, no use keeping on talking and repeating. Either you make this your group and you bring questions and there's as long as they and there I talk if they are not there I won't furnish any more ( ), so good night and I'll see you next week.